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EAST AND WEST SERIES

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AWAKE!

YOUNG INDIA!

T. L. VASWANI

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EAST AND WEST SERIES

[Monthly]

An Interpreter of the Life of the Spirit

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AWAKE ! YOUNG INDIA !

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MESSAGES AND BLESSINGS

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INTRODUCTION

In January last* I went to Patna. It was my joy and privilege, during my stay there, to lecture to young men at the Institute and other places. Three of these lectures in an abridged form now go forth to a wider public.

My hope and faith are centred in the Nation's youth. Their task is to hold the torch of Indian Ideals to the multitudes. This is an imperative of the Indian situation. Many of the big ones are taken up with many things but lack the one thing needful,—spiritual idealism. The youth are the Nation's future. In the sweet light of their eyes smiles upon us Sri Krishna, the Eternal Youth.

I wished the wealthy took more interest in the welfare of the Indian youth. A Garden City of Learning is rising in Paris,—a City for students; 10 million francs for it have been paid by a rich Frenchman,—a real friend of students. But India?

I plead in these pages for new expressions and adjustments of the ancient Indian Ideals in Education. The *āshrama*-ideal was beautiful. We must revive it,—and revise it in relation to the modern spirit. In the *āshrama* lived the dream of the Aryan race. An open-air school was the *āshrama*. It brought the students in touch with nature. It recognised the value of manual work. It enabled students to enter into fellowship at once with nature and the teacher.

The Guru was the friend, philosopher and guide of his pupils. And his method of teaching was that of creative suggestion. Don't say to the student,—you are stupid, you are bad! Tell him rather,—you are of the Divine.

* Vaswaniji visited Patna in January, 1926.

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Inspire him with faith in himself, in his own inspiration. The Guru, the teacher in the *āshrama*, placed before the student the ideal which I have referred to as "humanism."

The vision of the Hindu sage was that of the One *Ātman* in all. This vision, also, awakened the intuition that we all, no matter what our creed or colour, are children of One Divine Humanity. This intuition is often ignored in the current methods of teaching history. In the state-schools in India, propaganda is placed above truth. A revision of the teaching of history is needed.

I plead for a study of the lives and ideals of the heroes of Humanity. Reverence for Divine Humanity,—is the inspiration of the true educator. His nationalism is not narrow. His patriotism is not regional. His love for his native land is not infected with hate for other countries. He gladly learns of other nations. He understands that science, beauty, goodness,—the ideal values of life,—are international and belong to no one nation or race but are the heritage of Divine Humanity.

That this idealism may become flesh in a number of young men,—and women,—is my constant prayer to Him who is the Saviour of the Nations. An order of Young India is needed. Interviewed in Patna by a representative of the *Searchlight*, one of the questions put me was :—"You have referred in your speeches to the idea of an All-India Youth League. Will you kindly tell me the lines on which you desire the movement to proceed and what steps should be taken to organise the movement?"

To this I answered :—"An Order of Young India is an urgent need. I believe profoundly that the nation's youth are the builders of tomorrow. I believe, too, that to build a Greater India they must be filled with the inspiration of the Indian Ideal. Current education has put the heads of many in fever,—the fever of imitation. And all imita-

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tion is weakness. What young men need is a culture of manhood. One of its elements is intellectual discipline. The feeling-element has been awakened. But it must not outstrip judgement and will. Members of the Order of Young India must be disciplined,—by knowledge, by a sense of history, by a positive programme of action, by faith in the World-Will, the Divine Ruler of the nations.

"As centres of such an Order there must be *āshramas* in different parts of India. And the activities of such *āshramas* should include, mainly in the villages, promotion of (1) education, (2) sanitation and medical relief, (3) swadeshi and cottage industries, (4) *ākhārās*, and (5) co-operative unions among peasants and village-folk.

"Young men who would be members of the Order must give to themselves the pledge :—

(1) that they will strive after the ideal of sacrifice, not ambition;

(2) that they will be simple;

(3) that they will learn to co-operate with all and not let differences in creed or political opinion stand in the way of solidarity with all who will help India;

(4) that they will help in reconstruction of village life;

and (5) that they accept the ancient Ideal which regards Humanity as one and true manhood as the power to express the *Ātman* in life."

Another question asked me was :—

"You know there has been in existence in this province a students' organisation in the form of the Biharee Students' Conference. For several years in the past it has been a great success and has done much to stimulate healthy activities among the student community. But during the non-co-operation days it had to be suspended. It has again been revived, and I would like to know from you any special lines on which you would like the movement to

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be strengthened."

To this I answered :—"It was my privilege to speak the other day under the auspices of this organisation.* But I know very little of its activities. I would humbly ask the members :—

(1) to organise a big Students' Fund for the help of poor students,

(2) to start night classes,

(3) to open vocational schools in the neighbouring villages,

(4) to carry on a strong health-campaign,

(5) to raise a band of volunteers for the service of the poor, and

(6) to inspire the student-community with faith in the unifying and harmonising ideals of Indian culture."

Yet another question put me was :—"I am sure you will be sorry to learn that even among students communal feelings have been gradually taking root. Will you tell me how this growing evil can be tackled?"

My answer was :—"I learn with deep regret that a communal feeling has appeared among Patna students. I hope it is not taking root. I have pleaded more than once at the meetings I have addressed for humanism in education. I have found Hindu and Muslim students in Patna responding warmly to the ideal I have placed before them. Communalism and credalism are antagonistic to nationalism. And nationalism itself, I humbly submit, must be inspired by humanism to escape contagion of the creed of hate and strife. One remedy of the evil referred to is a new education."

Hindu and Muslim students must be taught to take patriotic pride in calling themselves Indians. And they

* Some notes of this lecture are reproduced in Chapter II on "The Triple Ideal."

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must be encouraged to mix with one another on the playgrounds and at social functions. Games and social activities are bonds of unity. The New Education I plead for must teach reverence for India, the Mother alike of Hindus and Muslims. Many creeds, many denominations, but India first!

I HAVE, in more than one address, urged that young men must work in the villages. Rural areas are being depopulated by migration into congested towns. This process must be checked. Villages must be re-vitalised. The manhood of the villager must be rebuilt: his mind must be educated: his progressive poverty must be checked by better methods of cultivation, co-operative unions and cottage industries: his spiritual emotions must be trained by a knowledge of the Indian Ideal. Hence the need of bands of educated young men to carry to the village-folk the message of India and modern life.

In Sweden, there is a Lecturing League which sends out lecturers to educate workers and peasants. In Belgium and Switzerland there are bands of "voluntary workers" who visit hospitals and work in orphanages and serve the working classes. Denmark has Folk High Schools which teach national traditions and develop devotion to the soil and the native land. How many in India hear the call of the village?

Rural life in ancient India, judged by all accounts, was happy and prosperous. We read in the *Mahābhārata* that the five Pāndava brothers were perfectly willing to surrender their kingdom to their cousins, the Kurus, and make peace with them on condition of their being given five villages.

Rural life was well organised in ancient India. The East India Company interfered rudely with our village organisation. The official sat heavy on the village life. Western industrialism invaded the country and village arts

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and crafts collapsed. Today, the village is a picture of poverty and insanitation. The Indian villager stands before the world in rags, his mind undeveloped, his cheeks sunken in exhaustion.

We must think of the nation in terms of mass-welfare. India has about seven lakhs of villages. Most of them are devitalised and so fall an easy prey to epidemics. Poverty, insanitation and ignorance are marked features of village-life, today. Yet in the olden days, and down even to 1815 when the East India Company's rule began, Indian villages were in a prosperous state. They had their own industries: they had their *panchāyats*,—self-governing communities: they settled their own disputes through the village-councils. They had their own sanitation-committees: and they had their schools which imparted national education under national control. Sir Thomas Munro said, a century ago, that in India every village had its school.

To build up mass-welfare, we must begin with the village. Cottage industries are needed: village schools are needed: revival of the *panchāyats* is needed. And for this young men are needed who would mingle with the village-folk, educate them, help them to rebuild their socio-economic life, and to carry to them the message at once of the ancient ideal and modern life. Nation-building is village-building.*

T. L. VASWANI

* This introduction was written over forty years ago, but its message is as keenly needed, today, as it was then. —*Editor*

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WHAT YOUTH MAY ACHIEVE*

THERE is a dream in my heart.

I see India re-awakened.

I see her re-arisen,—a nation of the strong, a nation of the free.

I see her honoured again among the nations of the earth.

Who shall turn this dream of a Greater India into a glorious deed?

Who, if not you,—the nation's youth?

Some have come and said to me :—"We are poor : we are weak : what can *we* do for the country?"

My answer to them has always been :—"You are not poor, if in your heart is a rich resolve. For resolves have revolutionised history. You are not weak if you are strong in the power of Ideals. For out of Ideals are the issues of national life."

I know, not a few of those who are grown-up belittle the powers of the young. I, an invincible optimist, have profound faith in them. Let not youth despise age regarding it, as did Seneca, a "disease." Let not age despise youth regarding it a "stupidity." It is a faith with me that something great will come out of the youth of India. They will realise the dream of India's regeneration. This faith is inspired by an idea of the world-mission of India. Her soul that held the torch of wisdom to nations for centuries is not dead : her torch is not extinguished. The youth are the torch-bearers of tomorrow.

*Notes of an address delivered at the Bihar Young Men's Institute, Patna, Sir Muhammad Fakhruddin then Minister of Education, presiding.

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On your great province (Bihar) rest the blessings of the Buddha. In the forest of Rajgir, he meditated. There, too, was established his *Sangha*. And about the time of the Buddha there appeared, in Greece, a mighty one. A prophet, a sage, Socrates,—of whom I speak,—was a real *yogi*. He spoke of a "demon" in him. Socrates, the Seer, heard voices within him. He had, I believe, psychic guidance from the spirit-realm, whose impact is upon us all. He looked about himself in Athens. He found that young men were fond of talking. Eloquence, oratory, debates were what the Athenians prized. These, too, are what the Indian youth applaud. Yet India needs not orators and debaters but silent workers, silent servants of the Mother.

Socrates realised that a nation could not be built by talkers and debaters. The Athenian young men, also, loved the Beautiful. Aesthetic culture is an element in the life spiritual. The *Ātman* is Blessed Beauty. But we must not confound love of the Beautiful with desire for fine dresses. Socrates realised that to fulfil her mission, Greece must turn from external superficialities to inner realities.

Life was not lent him on easy terms. His wife could not appreciate this rugged genius of Greece. Once, in a fit of fury, she even poured hot water on his devoted head! He would, often, be in the market-place. He realised that the youth of Greece needed a new inspiration. He asked young men to come unto him : and to some of them he spoke of the Wisdom of Life. And one of them,—Plato,—made rich contributions to the world's philosophical knowledge.

To the youth of Athens, Socrates the *yogi*, taught the truth :—"Virtue is knowledge." By "knowledge" he meant not book-learning but wisdom of the soul. This "knowledge" is "remembrance" of the real Self. "Knowledge" is *Ātman*-consciousness.

Modern Indians have imbibed Western education : but

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so many suffer from blindness of heart. In an age of industrialism and the impact of the aggressive modernism of the West, India needs to be reminded of the ancient teaching :—"Know thyself!" If young men would open out their hearts and recover remembrance of the Mother, they will have a new strength to serve the Nation. Until our *hearts* are emancipated, we may not hope to build a Greater India.

Passing on to another period in history, there rises before us the great figure of Abelard. How young men flocked to hear this eloquent scholar and teacher! And he taught them that reason was the candle of life. He had the courage to criticise Aristotle. Abelard placed reason above tradition.

Need I say this message, also, needs to be taken throughout the length and breadth of India? Young men are needed to open a campaign of new education in the villages, and awaken the slumbering mind of the masses. Superstition is weakness. If India is to be great again, she must develop not only her emotion but, also, her powers of rational investigation, of critical survey and study.

Pass we on to another period in history. Germany lay crest-fallen. A mighty thinker appeared. Fichte was his name. He realised that if his nation was to be great he must move the minds and hearts of the youth. He gave a course of lectures. Believe that you can raise the nation,—was his message. It was a message of faith in the future of his Fatherland.

Such a message, too, is India's need. To young men I say :—"Despair not! Have faith in your destiny. A greater India is to arise out of the defeat of these days."

Germany was defeated, again, in the World-War. But the young men of Germany are rich, today, in faith and service. They believe they will raise their nation again to greatness and glory. There is a growing youth-movement

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in Germany. Simplicity and service are the watchwords of German students. They visit the villages in vacations and help the peasants and tillers of the soil and ask them to despair not but work and be among the builders of a new destiny of the German Fatherland.

So in Italy appeared Mazzini and Garibaldi. Mazzini declared :—"Every nation has a mission." Garibaldi said, in answer to the young men who asked what he would give them if they followed him :—"For following me in the service of Italy, I will give you hunger and starvation and pain." And the Italian youth followed the great patriot.

If you of India would but believe in the mission, the world mission of India, and understand what it is, the mission of a Spiritual Idealism inspired by ancient wisdom and nourished by modern science,—ah! then a new inspiration would pass through you and you would accept hunger and starvation and pain, and from your hearts would rise a cry to God :—"Accept us as a sacrifice in the service of India!"

Japan, transformed through the influence of some of her young men who assimilated modern science and medicine, became strong enough to give a beating to the Russians. And with legitimate pride an eminent Japanese declared :—"We have broken the hypnotism of colour." Before the Russo-Japanese War, political virtue was regarded as synonymous with white colour. But Japan showed that an Asian people could be more than a match for a Western nation. Japan has steadily grown in influence and power.

I deprecate certain new tendencies of Japan. I deprecate the development of her imperialistic ambitions. Her treatment of Korea is a big blot upon Japan's fair name : it is a sin against humanity. But it is satisfactory to note that even some of her young men are fighting against Japan's militaristic and imperialistic tendencies and are working

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to build up a Greater Japan.

So if I had time I would pause to indicate what Korea's girl-students have done to "awake the men," how Korea's young men have worked with the one aspiration in their hearts :—"May Korea live for ever!"—how young men in China and Egypt and Turkey have struggled and suffered for their countries.

Nearer home, Sri Keshab Chandra Sen initiated a new movement by bringing together some young men in the service of India. One of his earliest publications was significantly named, *Young Bengal! This is for You!* And he called upon the young to make conscience and purity the basis of public life.

And he whom I revere as the greatest man of modern Sind,—Sadhu Hiranand,—he, also, tried to bring together the young and inspire them with great ideals. Patna is to me a place of sacred memories : for in Patna passed away Sadhu Hiranand, in 1892. When he returned from Bengal to Sind, in 1884, filled with the inspiration of the lives and ideals of Shri Keshab and Shri Ramakrishna Paramahansa, he worked in diverse ways to influence the youth of Sind. "Education" and "*sevā*" were his two watchwords.

The ancient records say that when Moses came down from the mount his face shone, but he was not conscious of it. It is unconscious spirituality that influences much. Hiranand had unconscious spirituality : and Hiranand has been abundantly blessed. He died young : but he is become a builder of new Sind. His name is, today, a household word among the youth of Sind.

An Order of Young India with branches in different places is urgently needed. Every member of the proposed Order should cultivate certain virtues :—

(1) Training of the body. Weaklings cannot serve

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the country. And they who indulge in *bhoga* (comforts) may not hope to give much service to the nation. Forces flow through us, through our bodies. *Sātvic* forces go out of pure bodies. The Eternal needs time-instruments wherethrough to work : but how can He work dynamically, if our bodies offer the resistance of impurity? Let your bodies be strong and pure, I say to the young. *Brahmacharya* and games have a great value. One of the fine features of the educational system in Japan is indicated by the rule which makes three hours of physical education compulsory in all middle schools.

(2) Training of the mind. Have respect for facts, avoid hasty thinking, trust no idle rumours ! Don't exaggerate! Eschew opportunism in public life! True patriotism is not love of popularity. Above all parties is truth : and "Truth will make you free."

(3) Training of emotions. I believe in a nationalism of love, not hate. Develop the spirit of good-will : discard the spirit of hate. Fight against evils with love of your country in your hearts, not hate against the "stranger." There are no strangers in the Kingdom of Humanity.

THE problem of India, as I understand it, is a problem essentially of national transformation. And you that are young can do much to help the processes of India's transformation into a new nation. In youth is the promise and potency of the future.

Young men! I ask you to turn your thoughts to the villages. Once the village was a centre of life. Today, the village is a den of disease and death. Poverty and superstition and ignorance have stifled the life of the village-folk. You can do much for them.

(1) Sanitation and Hygiene. Village life will not be healthy until there be good water supply and good roads

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and good drains in the villages. The Village Bands I plead for can help in creating public opinion and bring its pressure to bear upon Local Boards and the *Panchāyats* to build up the physical side of rural life. Village Bands can, also, distribute medicines and save thousands of lives.

(2) Village Schools. Once every village had a school. The East India Company interfered with the *Panchāyats* and the village-life. Most of the village schools disappeared. Today, illiteracy reigns supreme in the villages, and the village-folk move in an atmosphere of superstition. In India, as she was in the days of her greatness, there were "wandering teachers." They moved from place to place, and carried to the masses the message of knowledge and *dharma*. For the two were not separated. Knowledge without *dharma* is empty : *dharma* without knowledge is blind. You, who are in the colleges, can at least go to villages during your long vacation and start vacation schools, and you can secure the sympathy of the press.

The Swedish press pays great attention to the question of village-education : and Swedish Professors go to villages in the vacation and lecture to the village-folk. Denmark owes much to her Folk-schools for Peasants. Three of the subjects which may, I think, be profitably taught in such Folk-schools are :—(1) agriculture; (2) elementary science and hygiene; and (3) biographies of Indian heroes.

Knowledge, according to the ancient ideal, is a sacred trust. You receive knowledge in order that you may pass it on to others. All good things you get are meant to be shared with others. Knowledge passed on to the masses will be converted into a new energy, a new *shakti*, for building a Greater India.

(3) Village Unions. They will develop the spirit of co-operation, will secure cheap supply of necessaries, help the swadeshi movement, and make village-life pleasant.

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Plenty of work in the villages! Workers are needed,—young men with the right spirit of *sevā*. And they need bring with them no riches except the riches of renunciation.

We read in the books of an Indian boy who lived in the long ago. His mother spoke to him often of Krishna.

"Where is Krishna, mother?" asked the boy.

"Krishna dwells in the *tapobana*, the forest!" answered the mother.

And at midnight the boy awoke and looked about here and there to make sure that his mother and brothers were asleep. Then with folded hands he prayed :—"Krishna! Krishna! accept me as a sacrifice!"

Young men! the *tapobana* of Him, the Lord of Love, is not in any far-off forest or wild jungle. His *tapobana* is in the cottages of the poor, in the homes of suffering, in the haunts of pain, in the hearts of the broken, bleeding sons of humanity who cry :—"Oh God! Oh God! Why hast Thou forsaken us?" Go to the poor! Go to the village-folk! Krishna's *tapobana* is there! The Lotus-eyed Lord is there! Go to them with the aspiration in your hearts :—"Krishna! Krishna! accept us as a sacrifice!"

The creative principle of life is sacrifice. The power to build *swarāj* is sacrifice. The spirit that will rejuvenate society is the spirit of sacrifice. *Shakti* flowers in sacrifice. And the nation's hope is in the nation's youth whose dominant aspiration is :—"Lord! accept us as a sacrifice!"

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THE TRIPLE IDEAL IN EDUCATION*

It was a beautiful song-prayer to Sri Krishna one of you,—a student,—sang, some minutes ago. And listening to it, my thoughts moved out to Him, the Lord of Love, who came rending the veil, five thousand years ago. And I called up an incident recorded in the books.

He was invited, one day, by a disciple to go and dine with him. The Lord of Love readily consented, knowing that the request came from one who was poor and lowly of heart. Sri Krishna, after finishing His meals, asked for a glass of water. The disciple brought Him a shining, glittering vessel. Sri Krishna said :—"Not for me this shining, glittering vessel. I must drink water in a broken cup."

The Lord wants broken cups,—men who would be poor in spirit and walk the way of *tapasyā*. O that some of you who listen to me may have the strength to say in the very face of the tragedy of the Indian nation :—"Lord! we long to be broken in the service of India!" Education misses its larger meaning when it does not pass into service.

There is a small country in Europe named Bavaria. It resembles Bihar in at least two points. Like the Biharis, the Bavarians are simple, and most of them are peasants. And they have a beautiful proverb, which says :—"The future saviour of our country is sitting on a school-bench."

Likewise, I think, I may say that the future saviour of Bihar is sitting on the school-bench or at the college-desk. You and such as you in different parts, the students of India, are destined to be the saviours of India. You are the defence of the future. But on this one condition, that you

* Notes of an address delivered at the Anjuman Islamia Hall, Patna, Dr. Rajendra Prasad presiding.

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are true to the Indian Ideal, loyal to the spirit of Indian culture.

And by Indian culture I do not mean exclusively Hindu culture. Indian culture is a mighty river,—like the great Indus,—into which mingle three main streams. The first, certainly, is the stream of Hindu culture. The second is the stream of Buddhist culture. And you, specially in Bihar, must not forget the rich contributions of Buddhist culture to the thought and life of India. The Nalanda University, to mention but one culture-centre of the Buddhist age, was an international centre and attracted scholars from far-off lands.

The third stream is that of Islamic culture. Rich have been its contributions to the thought and life of humanity. "The ink of the scholar," said the Prophet of Islam, "is more precious than the blood of the martyr." Islam, in the days of the early Khalifās, carried the spirit of culture to many lands. Arabia was but one culture-centre of Islam. There were centres in Baghdad, in Cairo, in Spain.

At a time when Europe was immersed in darkness, Islam built the Universities of Cordova and Seville. Muslim sages gave a new interpretation of Aristotle and made rich contributions to physics and chemistry, to architecture, music and poetry. Islam passed on the wisdom of Hindu sages to other countries. The *Mahābhārata* and the *Rāmāyana* were translated from Sanskrit into Persian. The imperishable Taj stands as a witness to Islam's contribution to architecture. The Taj is a song in stone,—love's song,—the love of a strong man. The Taj at Agra is a symbol in stone of the shrine in every heart built by love to the Beloved.

Islam, too, introduced a new aesthetic note in Indian poetry. The world as *māyā*,—is a note sounded, again and again, in Hindu poetry. It is a note of great value.

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Is not the note sounded by Islam of great value, also ? A Muslim mystic and poet of Sind sounds the note in a wonderful poem of which the essential ideal is in the two following lines :—

The Beloved hath put on the robes of beauty,
And entered the Garden of the World.

These three streams,—Hindu, Buddhist, Islamic,—have mingled one with the other in the mighty river of Indian culture.

There are differences, it is true, between the three cultures referred to. But I am today concerned not with the differences but the unities underlying the three. And it seems to me the ideals common to the three cultures are three in number.

THE first is indicated by the beautiful Sanskrit term,—*sangha*. It means fellowship,—fellowship with the teacher and fellowship with nature. Education must be a fellowship between the teacher and the taught. The true educator is a teacher of the "Guru" type,—an inspirer, not a chastiser of students. He is clothed with the authority not of the rod but of love.

In Italy, the Education Minister is a man who is one of the great philosophers of Europe. Gentile is his name. In one of his recent circulars, he instructs all teachers "to put a stop to all sorts of servile fear." But I know of school-masters, of my early days, who regarded it a virtue to beat us,—"black and blue !" Once I ran away from school, for the school-master was simply in love with the rod. A teacher must not be an "M.L.C." (master of the long cane) ! Schools must not be prisons and students must not be made to feel as prisoners. Servile fear must have no place in a centre of culture.

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Not "fear" but "fellowship" must be the motto of every school and college,—fellowship not only between the teacher and the taught, but fellowship, also, with nature. Not without reason were the great Hindu and Buddhist Universities of India built in forests and beautiful spots of nature. Some of the great Islamic centres of culture were, also, built in places invested with associations of nature. The ancient *āshramas* were open-air schools. I am afraid most of the Indian schools, today, are artificial things. They are not inspired by the ideal of *sangha*.

Sangha is direct contact. In a very real sense, a teacher must not teach. He must follow the method of suggestion. He must tell his pupils :—Go to nature! Learn from life ! A teacher should bring his pupils in touch with nature. But today books, "scraps of paper," withered leaves, have become your teachers. That is why so many are unpatriotic. That is why so many have developed a cult of cleverness which, if left unchecked, will be the ruin of India. That is why the pure intuitions of the soul remain dormant, undeveloped in so many of you.

A child must not be treated as a machine. A child is as a flower and must grow as a part of nature. Excursions have a great value. They teach more than many text-books. I would humbly suggest to the schools and colleges in Bihar to organise periodic excursions to Rajgir, Nalanda, and such other places. Such excursions I call cultural pilgrimages. Let students have daily communion with nature. Their open hearts will hear nature-messages,—of peace and strength, *shānti* and *shakti*. For at the heart of nature is peace,—the peace of strength,—while man spends his life so oft in strife.

THE second ideal is *sādhanā*, self-discipline. Education, I said, was fellowship. Education is, also, self-discipline.

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It grows out of self-reverence. Modern students often run after fashion and folly,—after *bhoga*. Students must discipline themselves, if they would really serve the nation. True discipline is little thought of in our schools, today. Punishment is not discipline. The right method in education is the method of creative suggestion.

I plead for man-making education. Students, today, are examined in geography, mathematics, languages and other subjects. The Athenian youth was examined in "manhood." The degree conferred on him was that of "Man." The Athenian "graduate" was called "Man of Athens." He took a vow,—the well-known "Oath of Solon,"—which said among other things :—"I will never disgrace these sacred arms nor desert my companions in the ranks." The purpose of cosmic life, as I interpret it, is to win freedom. But freedom is not won without *sādhanā*. There are two *sādhanās* I would specially recommend to students.

(1) Simplicity. I know of college students who run after luxuries, *bhoga*, sense-enjoyment. I would place before you the brilliant examples of *brahmachāris* in ancient India. In the great periods of Indian history, students were *brahmachāris*. And, in ancient India, no education was given to students who would not observe *brahmacharya*. Knowledge demands control of passions. To run after material comforts is to lose the strength needed for culture.

I am afraid, many of our students want comfort, ease, enjoyment. I am afraid, many sleep too much. Too much sleep dulls the brain. Let every student, like the *brahmachāris* of old, be an early riser. To get up at dawn is to have health and joy of nature communion. Then, there is need of self-control in food. Not a few of the educated class eat too much. Take particular care as to the kind of food you take. Avoid the spicy, devitalising

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foods served you in so many hotels. Incorrect diet is responsible for constipation, dyspepsia, diarrhoea, dysentery and other diseases.

Students run to doctors of allopathy, homœopathy and several other pathies. I ask you to stick to one pathy,—sympathy,—sympathy with the Ancient Ideal.

I ask you to shun all kinds of alcoholic drink and take water instead. Substitute water for liquor. Drink plenty of water, but not in large quantities at a stretch. Drink water,—cold water,—slowly, sip by sip. "Take water and do thy duty,"—was an injunction given to every *brahmachāri* in the ancient *āshramas*.

(2) Play. In ancient India, students were taught manly games. The Athenian youth loved gymnastics. Games are a *sādhanā*. They discipline the body. They develop team-spirit. I ask every student to have daily exercise to build up a healthy body and a strong physique. A spectacled student is a sorry spectacle. If you know no other exercise, you can at least do this,—run about in the morning sun !

My message to every young man in India is :—Be hard, not soft ! One of my dreams is an All-India League of Physical Culture with branches all over the country. And I would have every University make physical exercise compulsory both for the teachers and the taught.

THE third ideal is *sevā* (service). Education is service. Current education is tainted with a cult of cleverness. And there is a culture which is only another name for decadence. The end of knowledge, as Aristotle said, is service. Education must be vitally related to life. Education must teach students to stand up as soldiers of the ideal. I ask you who are young to translate your education into service. You can do something for the village-folk during vacations.

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You can open vacation classes. You can organise physical culture centres. You can raise funds so that poor students are not deprived of the light of knowledge simply because of their poverty.

You can carry to the masses the message of India, her ancient ideals, her present state, her mighty heroes and sages and saints. You can organise *Bhārat-kathās* and awaken the slumbering national memory of the masses. You can help democratic and moral forces by making the village-folk understand that India's struggle of these days must be in the name of no narrow cult : the struggle must be blessed by the spirit of Humanity.

The nations of Europe are struggling piteously for petty ends,—for money-bags and materialism. The nations of Europe are struggling thus, because they do not see beyond the State. Beyond the State is the Realm of the Spirit, the *Ātman*. Him must our nationalism worship to be purified, enriched and exalted.

If there be found in every province even a few young men filled with this ideal of *sevā*, a few educated idealists inspired by this spirit of sacrifice, then, indeed, there is hope for this Ancient Land. For in sacrifice is the seed of achievement. In sacrifice is the power to build a new India, a new Asia, a new Civilisation, a new divine Humanity.

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PILGRIMS OF KNOWLEDGE*

It is said of a German professor that he always bowed to his pupils as he entered his class. In respect and love I bow to you. The nation's youth are the builders of tomorrow. And some of you to whom I am speaking, today, may be destined to become leaders and inspirers of not a few in the coming days.

It was a beautiful song one of you just sang. When I hear fine music, there enters a song into my heart. You have put a song into my heart. Arthur's City, we read in that story familiar to you,—Arthur's City was built to music. May you build this College to a noble song,—the song of fellowship, the song of unity !

The founder of your College gave it a good name. He did well to name the College "National." Can it be a nursery of the true national spirit if you, the Hindu and Muslim students, quarrel one with the other in the names of creeds or communities ? True nationalism is the very opposite of communalism or credalism. 15 to 25 are the most receptive years in life : they are the "educational" years. In this period let a great educational ideal grow in you,—the ideal that above all castes and creeds is the spirit of man.

Matthew Arnold said the prime direct aim of education was to enable a man to know himself and the world. I would modify a little and say that the aim of education is to enable a man to know himself as a member of Humanity. You belong to Humanity. You serve best your community, your society, your province, your nation, when you serve

*Notes of an address at the Bihar National College, Patna, Prinipal D. N Sen presiding.

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in the sacred name of Humanity. In ancient India, when the boy-*brahmachāri* was accepted as an *āshrama*-student, the teacher said to him :—"To Heaven and Earth I commit thee. To all beings, I commit thee." "To all beings !" This cosmism,—humanism,—is the inspiring ideal of all true education.

In a college curriculum of study, I would put emphasis on these three subjects,—science, psychology and history. Science,—because you may not know Humanity without some study of nature. Psychology,—because it is the science of self. I use the word "psychology" in an inclusive sense. I mean by it a study not merely of the "empirical" self, not merely of the "rational" self but, also, of that deeper Self which may be called the spiritual Self and which, in the Hindu books, is named the *Ātman*. History should be studied carefully, for it brings us in touch with the great heroes of Humanity. To me, history is a *shāstra*, a sacred scripture. I ask you to study the history of India. I ask you, also, to study the history of European nations and America.

I ask you to study the lives of the great heroes of history : in them you see focussed the forces of mighty movements. To study them is to understand how the nations have struggled for liberty and how sacrifices have ennobled and enriched historic life. I bow in respect to heroes of all nations and races.

Read the life of George Washington. How he surrendered himself and the gains of his large estate to the service of his nation when it went upon the War of Independence against England ! Read the life of Lincoln,—another great hero of America. How resolutely he fought against a section of his own countrymen to set the negro free ! Such men are the monopoly of no one nation : they

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belong to all nations. The great heroes are the heroes of Humanity. I ask you to pay homage to them, no matter what their religion or race ! Mahomed is yours, sons of the Hindu sages ! And Krishna is yours, O children of Islam !

THE true spirit of education is something better than to seek jobs or make money. I plead for the pilgrim-spirit in education. Your province (Bihar) was once a centre of great culture. Here you had the Nālandā University of international fame. Here came scholars from different parts. One of them was Hien-Tsang,—a Chinese scholar. And the revered Bengali Principal of Nālandā greeted Hien-Tsang with beautiful love in his heart. And when asked why he had come from far-off China, he said he had come as "a pilgrim of knowledge." The pilgrim, in ancient time, trod the dusty road, took pains, and went on his pilgrimage in a spirit of humility and reverence.

A true student, I submit, must have these three characteristics of the ancient pilgrim :—(1) *tapasyā;* (2) humility; and (3) reverence for Truth. A college is a temple of culture : and professors and students are fellow-pilgrims.

Modern India's danger is that cleverness is outstripping spirituality. And the spiritual, as distinguished from the communal and the sectarian, is that which unifies and harmonises. Creeds separate and divide. The spirit unites and reconciles. Unity of nature is the supreme faith of modern science. Unity of Humanity,—aye, the unity of life,—is the supreme intuition of religion.

I plead for humanism in education. Humanism was the spirit of ancient culture. It was the vision, too, of the two great kings of India, Asoka and Akbar. Asoka's empire is gone, but his Rocks and Pillars stand to proclaim

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the supreme faith of this Indian king, —one of the greatest figures in world-history :—"Every one must behave gently towards all living creatures !" And did not Akbar, too, bear witness to this vision of the One God in all creatures, the One Faith in all religions, the One Spirit in all Prophets ?

I ask you who are Hindus and you who are Muslims to be true to the unifying spirit of Indian culture and shake hands of fraternal fellowship in the one service of India. Other nations are marching on, but modern India lags behind. It is for you who are young to build a Greater India. Such an India may not be built except on a basis of unity and fellowship. Look, the sun is up,—calling you to a new vision, to new adventures, to new victories of the Spirit, calling you to a destiny and deed that would make India a nation of the truly strong and free !

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BUILDERS OF TOMORROW

I love the students. I love the young. I have faith in them. The nation of tomorrow is being made not in the paper-resolutions of our Assemblies and Conferences, but in the deep, silent resolves of some among the students of today. Them I salute as the Builders of Tomorrow.

The pupils of Socrates, the Yogi, generated forces which shaped the thought and life of Europe.

The young men who rallied round Mazzini and Garibaldi gave a new life to their nation.

Wesley and Whitefield, students of the "Holy Club," initiated a Revival which, in the words of the English historian Green, "changed the whole tone of English society."

Buddha and Shankara : each was a young man when he started on his world-mission. Each awakened India to a new life.

The young have been the saviours of societies and nations.

Somewhere is given a pretty legend. It tells of an invisible bell softly swinging and sounding a wonderful music. And all who will keep the inner chamber of their hearts open may hear,—the story says,—how the invisible bell rings and sings in holy twilight.

My silence and seclusion have been filled with my cries to God :— "O Thou of the Ancient Days ! Who will lead again India, our Ancient Mother, to the Promised Land ?"

And then, in holy darkness before the dawn, methinks, I have heard an invisible bell ring and sing to me a mighty hope, a mighty faith :—"Let not thy heart be sad ! The nation's youth yet will build,—rebuild,—India into a nation of the Strong, a nation of the Free!"

[From an address]

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NEWS AND NOTES

By a "Pilgrim"

Birthday Celebrations :—Beloved Dādā's (Sri T. L. Vaswani's) 89th birthday was celebrated at Poona in an atmosphere of rich devotion and enthusiasm. The programme, which commenced a week earlier, terminated on Dādāji's birthday (25th of November).

The following account of the celebrations is reproduced from "The Shooting Star" of Bombay :—"Sadhu Vaswani was a noble soul, an incarnation of love, a lover of the beggars (like Chaitanya Mahaprabhu). He had a pure heart which harboured no malice against anybody. A man of perfect poise, his name and fame is enshrined in the Mira School and College in Poona which is the centre of his teachings. There is an impressive 'samadhi' in the School which is the refuge of the lonely, the consolation of the tormented, the wealth of the poor, and a shrine of goodness and piety.

"His birthday was celebrated in Poona with great eclat—without any beating of drums or blowing of bugles. Devotees gathered in the School from all parts of India,—one European came from France also. The School was closed for the duration and all the guests were provided with free meals and lodging : tea early morning, breakfast at 9, lunch, afternoon tea, dinner. It became a second home for all. Young men and elderly men, boys and girls, gathered in the huge kitchen to cook and fry the eatables. About 10,000 beggars of Poona were served with lunch : the same food that was given to the participants was eaten by the beggars also.

"The 'rath-yatra' on the 23rd November was a memorable occasion. All roads, decorated with festoons and banners, witnessed the huge and glamorous procession of 'yatris' who danced and sang in frenzy—a mad frenzy born out of love for God—abandoning themselves to the joy of divine love.

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"The poor women residing in the nearby Camps of Poona were each given a blanket and a crisp two-rupee note. No doubt, contributions poured in, amounting to more than two lakhs of rupees, from all over the world."

Birthday Purse :—On November 25, a Purse of Rs. 2,00,515 was dedicated to Beloved Dādā for the good work that is being carried on at Poona under his ever-living guidance and inspiration. The Purse was dedicated by Dr. Hiranand T. Hathiramani, Chairman, Brotherhood Association.

New Publications :—The following books were published on the occasion of Beloved Dada's birthday :—

(1) The Voice of the Voiceless Ones (an anthology of Dadaji's writings on compassion to all living things), compiled and edited by Shri Gangaram Sajandas, Editor, "Mira". Pages 200. Price Rs. 6/–. Concessional Price till 28.2.69 : Rs. 3/– plus postage 50 paise.

(2) Dādal Shāh : a biography of Beloved Dada in Sindhi by Kumari Sati B. Thadani, Editor "Shyam". Pages 484. Price Rs. 5/– plus postage 65 paise.

(3) Prasnotra (Questions and Answers in Sindhi), compiled and edited by Shri A. M. Vaswani, Editor "Sant Mala". Pages 88. Price Re. 1/– plus postage 15 paise.

The books can be had from the respective Editors from 10 Sadhu Vaswani Path, Poona–1.

Third Mahā-Yagna :—Beloved Dadaji's third Mahā Yagna was observed on January 16–17. Three years ago, on January 16, Beloved Dada cast off his physical body. But he has not left us. He continues to be by us, with us, within us, guiding us, guarding us, inspiring us, pouring upon us the benedictions of his loving heart, leading us on ! His presence is all-pervasive.

The sacred day was observed at Poona and a number of other places. At Poona, the programme, which lasted for four days, included service of the poor, *langar* (fellowship meals), *akhand pāth* (continuous, unbroken recitation) of *Guru Granth Sahib*, consecration of the bronze Statue, *Dādā Darshan*, and a public meeting at which tributes were paid to Beloved Dādā.

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Consecration of Dādāji's Bronze Statue :—On the occasion of the third Mahā-Yagna of Beloved Dādāji, his 10 ft. bronze statue was installed at Sadhu Vaswani Chowk, near St. Mira's College for Girls. The Statue faces the road leading from the Railway Station and greets and blesses all who enter this ancient, historic city.

The consecration ceremony was performed on Friday, 17th January, at 6 p. m. The sacred *havan* fire was kindled and there were readings from world-scriptures. Shri H. G. Advani, who performed the consecration, placed a wreath of flowers and a coconut and kindled a little lamp at the feet of the Statue. In a brief, beautiful speech, he explained the significance of the consecration. "The light of Beloved Dada's life," he said, "reflected by the Statue will travel to all who come here in a spirit of faith and loving devotion." It is the light of simplicity and sympathy, of service and sacrifice,—the light of the love of God and His suffering children.

The Statue has been prepared by a Poona artist, Shri B. R. Khedkar. Both the Statue and the pedestal are expected to cost over half a lac of rupees. The Statue will be presented to the Poona Municipal Corporation by the Brotherhood Association, which was founded by Dadaji in 1949. The Brotherhood Association is dedicated to the service of God and suffering humanity. It conducts a number of activities,—spiritual, educational, medical, social,—all inspired by the ideal expressed in Dadaji's words :— "Service of the poor is worship of God."

The formal opening ceremony of the Statue is expected to take place in the near future.

"I Have A Friend" :—This is the title of a pocket-sized booklet of 64 pages, containing Beloved Dadaji's answers to questions put to him concerning the art of living. Some of the titles of the chapters in the booklet are :—"Life After Death," "The True Seeker," "Meditation," "Which Education ?"

The booklet, which is of inestimable value to all seekers on the Path, is being given away at a concessional price of 25 paise (6 d. or 10 cents) plus 10 paise for postage. The booklets may be given as gifts to friends and others.

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Radhakrishin Dayā Dispensary :—The nineteenth Foundation Day of this charitable dispensary was celebrated on 26th January. The Dispensary, which was opened by Beloved Dada, nineteen years ago, serves about 200 patients, every day. A little less than half the number receive free treatment, including injections, etc. The Dispensary receives help from friends and is working in a building given, rent-free, by Sri Krishna Sewa Trust (founded by the Late Shri Ramchand Gurdasmal). The same Trust gives to the Dispensary a donation of Rs. 5,000/– every year, earmarked for giving free medicines, etc., to poor patients.

The current year's budget shows a deficit of over Rs. 11,000/–, out of which Rs. 5,000/– will be donated by the Trust. On the occasion of the Foundation Day celebrations, a number of brothers and sisters gave voluntary donations amounting to over Rs. 1,600/–. All contributions, big or small, will be gratefully received and acknowledged by Dr. Hiranand T. Hathiramani, In-charge, Radhakrishin Daya Dispensary, Padamji Park, Poona–2.

Swami Omkar :—The Platinum Jubilee (75th birthday) of Swami Omkar was celebrated on 21st January, at the Santi Ashram (Totapalli Hills, Andhra Pradesh), founded by him 51 years ago.

For over half a century, the Swamiji has worked for Peace. His watch-word has travelled to the remotest parts of the world :— "Inhale and exhale peace, thy birthright, with each and every breath !"

Swami Omkar's 75th birthday was observed, at Poona, at the evening satsang, and in the morning by the students of St. Mira's College for Girls. The poor were fed and tributes were paid to this quiet, simple man of God who believes that life is fulfilled in meditation, compassion and service of the poor and broken ones. Homage to him !

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